THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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IT is impossible that Karma could readjust the balance of power in the world's life and progress, unless it had a broad and general line of action. It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. —H.P.B.

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AUM

The knowledge of the Supreme Principle is a divine silence, and the quiesence of all the senses. —*Clavis of Hermes*

THEOSOPHY

Vol. XXXIII October, 1945 No. 12

MIND—CREATOR AND MEASURER

IN abstract outline, the working of karmic law is plain enough to the human intellect. The justice of its rewards and retributions has the clear symmetry of a geometrical figure: it satisfies the longing for moral order as the balanced harmony of an architect's plan delights the eye.

But the intellect, in its grasp of law as a principle, fails to take account of the living flow of life. The capacity of the mind to abstract from the variety and confusion of experience, to pick and choose illustrations that lend the similitude of the *actual* to its propositions, is at once the beacon-light and the will-o'-the-wisp of thinking man. Life is not a plane-surface diagram, nor has it, except for symbol-beings like Gautama Buddha, even the more complex harmonies of sculptured stone. A thousand rhythms of the law beat dissonant themes within and without the man of Kali Yuga, and strong must be the faith of one who would see the majestic pattern of justice within and behind this chaos of conflicting tempos.

Yet it is there. Even in confusion may be found the subtle measure of fitness. The wordless sorrow of the bereaved, the tearing agony that seems never to depart, except to leave the heart benumbed, the senses deaf, the eyes a pale reflection—this has its due necessity from the love that loved not wisely, but too well. There are the rough intrusions from without; sudden catastrophes that rip and snarl the cherished fabric of unfinished dreams, that mock all partisan hopes and make tasteless and insipid the simple daily pleasures. Thus every cloistered joy exacts its price.

There is the strong, joyous vibration of success, the flush of victory, the tempered poise of the master of other men; and then, the shattering blows of repeated disappointment, poignantly echoed by the hope that fears and dies in sickly correspondence to the past. The chorded misery of failure imparts its paralysis to the heart and drags the victim down to caverns of despair. Still it is called the *good* law. For every pang is the *alter ego* of a joy that made capture of the heart. Sorrow is a mutiny of life denied.

Not molecules and atoms, but thrusts of feeling, dreams and visions, resolves and sought-out meanings: these are the materials of the mind built into forms of thought. But unless the luminous fluids of the heart stream into the Galatea of the mind's desire, the noblest philosophy will remain inanimate.

Men think with their minds, but they create with their feelings. Pantheon or Bastille, lonely pagoda or building of the Empire State, it was hands obeying feelings that built them. The dying heretic, whose torn and convulsed frame lies quivering in a medieval torture chamber, suffers from the feelings of other men. The human mind, directed by its master of feeling, devised the rack and all other devices of torture and destruction; yes, even the atomic bomb. The convict cowering in his cell, his secret longings turned to images of futility by the bleak impersonality of confining walls, suffers not so much from the stone and steel as from the pitiless rejection which it represents. The physical ills of man are hard to bear, but the agony wrought by human feelings is the exquisite sensation of the creative power, gone awry.

The arrangements made by men for their various relations—modes of trade and enterprise, of pleasure and of rest—what we call the "social order," are accumulated concretions of men's thinking about one another and what they may do together. If, in the progress of time, these gathering and hardening thoughts are realized in barriers and prisons, in armaments and battle fleets, in great industrial plants where men become adjuncts of machines, the resulting structure of human relations gains an aspect of permanence, almost of inevitability. Slowly, through centuries, too many men felt solely in terms of acquisition, and acted accordingly. They built as they felt, and hemmed in by their own creations they came to believe that all they had done was according to the laws of Nature—and so it was: *their* nature. But there are other natures, and therefore, other laws. And when the Karma of denial reaches its appointed hour, there must always come a rush of energies to fill that abyss of denial.

All the world is a gallery of images and structures wherein the feelings of men slowly become fixed in patterns which unite their common life. The spectacle is never finished, and the patterns are all about, in various stages of completion. As individuals move through life, they are confronted by these externalized forms of thought, some rigid from age and the allegiance of countless millions, some still pliable to the strong. And others are now only in the making.

It is all Karma. The human body, too, is such a structure. Bone, rigid with sure concretions upon an ideal form brought from an unmeasured past, offers little opportunity for change or modification. Nor need it be changed, for Nature molded well. The flesh is more pliable. From haggard eyes and wasted cheeks, a man can change to the vigor of health. Rising in the scale of substance, the *form* of man's endowment gains in mobility what it loses in permanence. What is more fleeting than a vanished thought? But the mind, like the body, has its granite-like aspect. The stubbornness of an ancient prejudice is harder than a wall to keep men out: it is the archetype of all such walls. And at another level of the mind, above the source of barriers and pales, may be found the mansions of the soul, the towers of the sacred fire, the temples of initiation. These, too, have permanence, are strong, but shut none out who learn the lonely way and do not fear the stern approaches.

There is that in man which takes no form but is the builder. It has no name and yet it has a thousand. Sometimes it is the bright focus of the will engaged in action; sometimes it is a wan glow that fades and wastes, while time and events pass by. It is the fusion of thought and feeling from moment to moment. It is the master of the Law, formless and free, and the patient spectator that waits for the hour to ripen. It may seem at times to be the hardened point of selfishness, anon the chalice of compassion and gentility. It is the Ego that seeks itself, sometimes in the sludge of desire, where it finds only blindness and clinging bonds of matter, sometimes in the tyrannical realm of ambition, sometimes in the endlessly repeating reaches of the intellect. Like a tongue of fire, it searches the crannies of life, moves through the patterns brought from the past, now polarized in one direction, now in another. In intervals between births, its life becomes completely its own. Self-polarized, it rests until the consuming energy of soul breaks through the chrysalis of feeling which shuts it from the world, and enters the common life again.

It is no form, and yet it leaves a track of forms wherever it goes. It is the pulse of the present and the eye of eternity, united by the miracle of existence. In the world of generation, of life and death, it is the principle of limit, by which all existence is made possible, but it makes no limit that it cannot transcend. It is the origin of every illusion and the vision which sees every truth. It is irrational because through it reason becomes possible and because it can render reason unnecessary. Immortal as actor, but mortal in act, it traverses eternity without leaving the bosom of the Infinite.

It is the man himself.

THE TWO EGOS

The Higher Manas or EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se,* the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, "the Father and Son" *are one,* and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions—both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype of that which is on this earth the type, namely the personality.

The *Secret Doctrine* shows that the Manasa-Putras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing EGO, which are the real Sufferers, but verily the innocent *Christos* within us. Hence the mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the "Charioteer" or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the Christos within us.

—H. P. BLAVATSKY

PERSONALITIES

IT cannot be said that the members of the Theosophical Society are yet free from the trouble which the study of and delight in personalities are always sure to bring about. We should not be the imperfect human beings that we know we are, had we reached such perfection. But surely some effect ought to be produced upon all earnest members in this direction by the philosophy they study, as well as from a sincere attempt to carry out the objects of the organization.

Looking into the rules laid down for the pledged disciples, there is to be met an absolute prohibition against their talking to each other either about what happens to them, or the experiences they are having, or the progress they are making. With them there are two reasons for this, one the tendency to make trouble, and the other that vanity is certain to follow upon one's talking much to others about what he has done or experienced in the theosophical field of investigation, especially if there have been any abnormal phases to it. Long experience has shown that for the beginner vanity is a most insidious foe lurking everywhere, and which is as likely to attack the earnest as those who are neither earnest nor sincere, and its immediate action is to throw a veil over the mental sight, making things appear to be what they are not, tending to make the victim centre more and more in himself, and away from that tolerance for and union with others which it is the aim of theosophical study to bring about.

The civil law has always held that there is a wide distinction between a discussion or criticism of a person's work and of that person himself. It is permitted to say as much as one pleases regarding or against what another has said or written, but the moment the individual is taken up for consideration we have to be careful not to commit libel or be guilty of slander. In the theosophical life this excellent rule should be extended so that there could be no criticism of persons, no matter how much is said about their writings or the ideas they give out; and, in addition, another rule well to observe is to avoid as much as possible the retailing of what may be called gossip about the doings and goings to and fro of other members.

NOTE.—This article was first published by Mr. Judge in *The Path,* September, 1890.

All those who are personally acquainted with H. P. Blavatsky and who have not been blinded by their devotion to personalities know that during all the years she has worked in the Society her constant goal has been to so educate those who were willing to listen that they might be able to think for themselves upon all points and not be led away by the personality of any leader or writer. Many have thought that in the Society her word is law, but no one denies this more than herself, she always insisting that we must accept and believe only that which we have decided is true after a careful study. Here the mistake should not be made of supposing that because one is told to have regard for what she says, therefore he is believing on her authority in place of accepting an idea from its inherent truth. Others again, carried in the opposite direction by their very fear of relying upon any person, have thought it right as a general rule to oppose whatever she says. But this is as great a mistake as the other. Respect for a leader of thought means that, as we have come to have belief in the general soundness of that leader's views, so when any come from that source we naturally give them more consideration than those uttered by persons of small repute and known paucity of knowledge. This readiness to give attention to a leader's views is not belief in any idea because such and such a person has put it forth, but solely a natural protection against waste of time in analyzing worthless notions.

I have known a great many of the theosophists who were prominent in the Society's work in India in its early history, and have been privileged to meet many more in England and be present at several so-called crises in our progress, and have noticed that in almost every case the whole trouble has been never about ideas but always about persons. Persons may foolishly think that either they or others may rule the world or some small section of it, but as fixed as fate is it that never persons but always "ideas rule the world." Persons are transitory, moving over the field of mortal view for a few brief years and then disappearing forever, but ideas persist through all these changes, and rule the different personalities as they flit out from the unknown into the objective sky and plunge soon again into the darkness of the beyond. So long as there remain in our ranks the devotees of the personal, just so long will we have to struggle, but as soon as we flee from all consideration of persons the entire Society will escape into the free upper air where every effort will have its perfect work.

A. P. RIL

STUDIES IN KARMA

Moral Relativity in Time

A PHILOSOPHER, Korzybski, once made a unique biological classification. Plants, he said, were "life-binders" because they brought diverse life-forms together in single organisms. Animals were "space-binders" because of their power of movement. Men were "time-binders" through memory and the historical sense. It will be noted that this classification is logical; each higher form contains also the binding capacities of those lower. A Theosophist would merely add that beyond man as we know him, are classes of still more comprehensive "binders."

So far as Korzybski's thesis goes, man is then man—as distinguished from animal—only insofar as he maintains an active memory. This is largely true. Even in mundane, non-moral matters, we are thus still far from "the man of mind complete." Except for some few striking personal incidents, which rapidly become dim or distorted with time, our individual memories are poor. Our mass memory, history, is worse still. The popular memory in any live sense is seldom over a year old, except for certain outstanding events—and those distorted. Manufacturers of history take advantage of this for the purpose of periodically substituting new versions of the past to fit contemporary prejudices and expediencies. By this means, an erratic, vacillating, frequently reversed national course is made to seem steadfast, consistent, worthy, and in time black is made to seem white.

The busy manufacture of a new past, which has been in process since 1914 and especially since 1941, has already blotted out the complete moral reversal of our relations with Germany and France since 1866-70, with the Philippines since 1904, with Japan and Russia since 1903, and with Mexico since 1912. The average citizen, confronted with the recorded events of some of those times, would now respond with staring incredulity. Future school histories will be tailored to fit the present mood, until further tides turn and still another past is presented to the malleable and credulous mind of youth.

If, then, it is memory that distinguishes man from animal, we are little better than half-animal personally, and almost entirely animal nationally.

Moral or spiritual memory, as distinguished from mundane, amoral memory is not generally recognized as a distinct factor. By moral memory is to be understood a relative observation of changing moral standards, within oneself or without. Of all forms of memory it is the most important, having a purely Buddhic origin. It is the basis of the post-mortem and pre-natal visions and in general of all the evolution that man ever accomplishes. Yet of all man's faculties, this one in present civilization is most in desuetude in the present day. The animal himself has none of it and thus has no conception of good or evil, other than a pseudo-conscience derived from a dim memory of punishment for this or that deed. For him the appetite is conscience, guide, and mentor. Behold the comfortable cat reposing on one's lap, gazing purringly into one's face with adoration over cream received in the past and more expected in the future! Surely there could be nothing more harmless than this wide-eyed, furry creature! But let this adorable being have a live mouse to torture; swell him to tiger size with your imagination, and substitute yourself for the mouse—the picture is quite different! But not to the cat. If you were mouse-size you would taste just as good to him, without regard to past favors.

Whether the cat slays a mouse, or a canary, there is neither "good" nor "bad" in the kitty. The seeming of good and bad lies in *our* personal relationship, respectively, to mouse and canary. We teach the cat a valuable lesson in what to do and what not to do; but also teach it that people are utterly unreasonable, irrational, capricious, rewarding in the one case and punishing in the other for identical deeds.

It would be interesting to enter the mind of a Mahatma who might chance to interest himself in the drama of man, mouse, cat and canary—a Mahatma, who thinks wholly in terms of moral values. Certainly he would not distinguish in the slightest between mouse, cat and canary. We would be more than a little appalled to find how many times he would also fail to find distinction between *any* of the four! Or how many times the distinction would be unfavorable to the man!

Nor does such a Being take the slightest account of the passage of time in estimating moral values. In balancing four years of Maidanek and Belsen against three hundred years of human extermination by murder, torture, starvation and disease on the North American continent, do we think he would term the one

hideous, because it took place in 1944-45, and the other negligible, because its nastier phases ended during the early part of this century?

Would he draw a line because the color of skin in one case was red; in the other, white? Would he regard the extermination of the Red Indian as "a necessity of progress" any more than he would so regard the extermination of the Jews? The same excuse was put forth in both cases!

Before the Mahatma's eye the Red Indian of a century gone floats, quietly pulsating in his "Golden Carapace" embellished with dreams of the "Happy Hunting Ground." Before the same eye is the "dead" Jew from Dachau of 1945, uneasily working through the doleful memories of his last days, toward the golden paradise of Jehovah. Do we think that in the Mahatma's eyes there is a distinction between murderers because the one victim died in 1845, the other in 1945; because the one spread his arms to "Great Manitou" on a hilltop, while the other intoned the praises of Adonai in a synagogue?

Would a Mahatma draw a line between Lidice and an exterminated Philippine village of 1903 because of years passed in the interim? Or because the skin was white in 1941 and brown in 1903?

Would even a Mahatma be astute enough to distinguish the moral difference between bodies hung on butcher's hooks by the Nazis of 1945, and the Indians suspended from every tree between Delhi and Lucknow in 1857? It is to be doubted.

Certain high officials of America have proclaimed that the German and Japanese people should be exterminated *in toto* for the crimes done by them or in their names. An addition of the moral count of the human race to date, as kept beyond the Himalayas, would leave no nation on earth alive today if such were the fitting penalty.

Anyone who knew Germany at all up to 1939 could then no more imagine the average German citizen conniving at the incalculable horrors daily unearthed during the conquest of 1945, than he could imagine the average American doing it. What had happened to Germany? When American troops forced the civilian populations of neighboring villages to file past the heaped corpses of torture victims, these Germans tried to turn their heads away, but were forced to look. Some few remained brazen and defiant; some

wept; some were petrified with horror. Some committed suicide. A German burial party engaged under guard in interring the corpses begged for the guilty commander to be thrown down to them to be buried with his victims.

Interrogated privately, some Germans claimed ignorance of what had been going on; some admitted that they had known, "but what could they do?" No one has as yet worked out any answer save "You could at least have died in protest." That is no answer to be given by any man not willing to die himself under similar circumstances. Who is? Certainly the white American population for three hundred years knew of, participated in, actively approved the long torture of the Red Indian race. The reprisal atrocities of 1857 were more than approved by the population of Britain, who regretted only that still more East Indians had not suffered still worse tortures for their blasphemy in challenging the rule of the "Master Race" of that day. In the first quarter of this century, in the course of a race riot in our South, a pregnant Negro woman was disemboweled and the child stamped to death on the ground. If done by Germans and Japanese to an American mother, such a deed would undoubtedly "justify" the bloody extermination of a race! No one was ever punished for that. What could the surrounding community have done? Certainly more than the citizens of Belsen could have done against Nazi machine guns.

Newspaper filing cabinets in this country are replete with photographs of obscene horrors of lynchings and race riots which they have never dared publish, and which could not be sent through the mails. Let it not be doubted that the Axis publications have made full use of them and have presented them as typical, not merely the aberrations of a handful of soulless beings! The famous Japanese ferocity derives mostly from stark fear and horror of Americans. When we endeavor to discover in sincere earnestness "how they got that way," we will have learned something of abiding value.

Southern lynchers and Detroit rioters had little thought that they were condemning American boys to unnecessary deaths at the hands of Japanese desperation. But then, Varus, trying to conquer Germany for the glory of Rome, never dreamed that the sons of an unknown land beyond the seas must die two thousand years later in the war that he started. Nor would his own soldiers have been so eager for the conquest had they imagined themselves dying twice, not once, in the northern forests!

The problem of civilization is not the problem of "good" and "bad" nations. It is the problem of the core of subhuman brutes existing in every nation, ready at every opportunity to swell, expand, engulf, control and either contaminate or subdue decent humanity. Nor is that "decent humanity" in any nation in any too secure possession of its own soul. When the Nazis loosed the horror of Coventry on the world, no one in the Allied Nations could then have imagined our inflicting like mass killing and torture on any community under any provocation. There was some background for a relief in our own magnanimity under temptation, because after the London bombings of World War I, a cry for reprisal upon the Rhine cities was rejected on humane grounds. But such moral scruples, on our part at least, were successfully overcome by the Nazis, who induced us to annihilate Dresden with a loss of 300,000 lives, chiefly women and children. And how horrified we were at the bombing of Amsterdam at the cost of 30,000! If several millions have not perished in Japan, it is a miracle not due to lack of any effort on our part. "Military necessity," of course.

Observe the grease with which our moral skids were lubricated! First of all, we would never, never, under any circumstances, bomb other than military installations and war industries; we had wonderful bomb sights especially for the purpose of discrimination. Then —of course it was unavoidable that some civilians would get killed by stray bombs. Later—obviously the best method of putting production out of business is to bomb out the workers. Finally—of course the workers live all over the city. No announcement of any change of policy; merely a series of *faits accomplis* as the taste for blood grew and moral hides became calloused. It is now taken for granted everywhere that ferocious assaults on non-combatant populations will be *de régle* in the next war, no matter who fights it.

Who sees the awful declivity down which mankind is descending? If it is legitimate to bomb the workers in a munitions factory, it is legitimate to bomb those who feed, house, clothe, and entertain them. If it is legitimate to destroy children in winning a war, then it is legitimate to destroy them to prevent a future war. This was the philosophy of the attempted actual extermination of the Poles by the Nazis. It is the philosophy of our forefathers, who, in knocking out the brains of Indian papooses against stumps, remarked, "little rattlesnakes grow up to be big ones." Aside from a handful of humanity-loving men—of whatever type of social

thinking—almost the only remaining stronghold of restraint and brotherhood seems to lie in the front-line troops themselves.

The brotherhood of blood and death has brought even enemies together where cold civilian hatreds are tearing the human race apart. The pacifist and the soldier are closer together than any of the moral irresponsibles who indulge in hatred without the redemption of sacrifice.

The curtain has lowered on the moral outlook of 1914 and even of 1939, at least until a new generation appears. That which was once regarded as unspeakable by every nation, has now come, by alternating reprisals, to be accepted everywhere. Our very mental concentration on the iniquities of the enemy, fired and reinforced by hate, has made us over into the image of that enemy. It is all because of our lack of moral relativity, our inability to sit in watchful judgment upon our own states of mind and morals. Men as individuals often glide imperceptibly in a few short years from sobriety to dipsomania, or from probity to criminality, with no one crucial or decisive step discernible. Under the pressure of events such as of today, the course can be run with awful speed. It has thus happened to Germany; is thus happening to her enemies. Other brutes and devils are nearing the entrances to paths of power the world over; are well into them in some quarters.

A dreadful mirror was held before our eyes by Germany, in which to view the potentialities of our common human nature. The only reply we have found to the warning was to smash the mirror and destroy its holder. Is it enough?

THE CRIME OF REVENGE

Resist not evil, and *render good for evil,* are Buddhist precepts, and were first preached in view of the implacability of Karmic law. A man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. As Karma is sure to punish the man who wronged him, by seeking to inflict an additional punishment on his enemy, he, who instead of leaving that punishment to the great Law adds to it his own mite, only begets thereby a cause for the future reward of his own enemy and a future punishment for himself.

—H.P.B.

LIFE

TO humanity in general, life refers only to physical existence with its functional and brain operations, and to consciousness as that only which is exhibited through the body. Life and death are the great mysteries—and must necessarily be so, as long as denial of everything but the evidence of the senses is persisted in by those who take for their basis of knowledge materialistic science or dogmatic religion. To such, existence before birth in a physical body is absolutely unthinkable, and to many, the departure of the breath from the body ends both life and consciousness.

The ancient Wisdom-Religion—the accumulated knowledge of the past ages—gives a logical and consistent solution to these so-called mysteries and shows that, while there may be many things unknown to us, yet there is nothing in all the worlds *unknowable*. With regard to life, it points out that Consciousness and Life are co-existent and co-eternal; that there are many states of matter in which life and consciousness are in fuller play than in the physical state; that the latter is gross and conditioned in comparison with the states that preceded it and whence it originated.

Without this knowledge, man seeks to attain happiness in the varied impressions which are receivable in physical life. This is true to such an extent that the ordinary life might be summed up as the fervent seeking of opportunities to obtain pleasurable impressions and the anxious avoidance of disagreeable ones. One living this kind of life is sooner or later confronted by the stern facts—that pleasurable impressions when once obtained can not be maintained; that, try as he will, disagreeable and painful ones can not be avoided. Seeing no reason for this, knowing no other life, and finding himself the apparently helpless victim of circumstances, he decides that life is useless and meaningless! But with some knowledge of Theosophical principles, a new light dawns upon him, and he perceives a meaning and purpose in life; he recognizes the truth that the essence of his being and that of all others is the same; that life and consciousness exist in all forms, and upon all planes; that life on any plane is but consciousness in action; that all proceeds from the One Spirit—Consciousness—Life; that he himself stands endowed with the qualities of Creator, Preserver, and Regenerator, and that he, with all others, creates and preserves or regenerates all those impressions which the uninformed take to be life itself.

He sees that each form and each kind of consciousness is a manifestation of the One-Life-Consciousness—the result of a grand evolutionary process which, from the most elementary individuality, approaches Divinity in ever-ascending steps. To him, every form of consciousness below man is Divinity veiled, and with man lies the power and process of unveiling, which only through his own exertions can be made complete. He sees his fellow-men travelling on the same Path that he is treading and which all others higher than he have trod. He sees that human life is at once the result of that which has been and the promise of that which will be, for he knows that men have passed this way before him and, through many human struggles and existences, have attained the state of full Divinity; that such as these are his helpers, who stand by him and with him in all his efforts to change the character of human life to a greater consonance with Life-Divine. He realizes that to the One Life he owes his life, and he longs to relieve his fellow-creatures from the bonds of cyclic repetitions which hold them fast in body and mind. He becomes more and more free from those things which constitute the ordinary life of man, and instead of taking life as merely selfish opportunity, he proceeds to make it what it should be—a grand and noble opportunity to serve his fellow-men.

Attaining Nirvana

W.Q.J.—It seems certainly correct . . . to say that there are two methods of attaining Nirvana, one selfish and the other unselfish, but the word selfish here would designate really unselfishness among us. It refers to the refinement of selfishness in that a person is working by unselfish acts to obtain that which, in the end of all analysis, is selfish, because it is for the benefit of the person involved. But it never was taught that a man could obtain Nirvana by working for his own selfish advantage as his motive, and he does not gain it at the expense of any one; therefore his selfishness in obtaining Nirvana, being at no one's expense, is of a very different quality from what we ordinarily call selfishness. As a matter of fact it is stated that at a certain point of development the highly spiritualized person may in a moment pass into Nirvana through an instantaneous personal desire to gain that state.

—The Theosophical Forum, July, 1893

THE MORAL ENIGMA

AFTER a lifetime of observation, one of the best of American anthropologists cautiously expressed himself: "It is generally overlooked that the *ideas* of good and bad, beautiful and ugly, are ever present however much their forms may vary. . . . The concepts of 'must' and 'ought,' however clumsily expressed, are probably universal." The same truth was borne in upon the great European philosopher, Immanuel Kant. "Two things," he wrote, "fill me with awe: the starry heavens, and the sense of moral responsibility in man."

These perceptions, the one induced by attentive studies of human conduct, the other an outcome of profound reflection, fail to develop the significance of the "moral sense," which, as here described, is simply one "attribute" of man, among many others. To find the first clear enunciation in the West of the *meaning* of man's knowledge of good and evil, or of his apprehension of the moral problem, it is necessary to return to the dawn of modern European civilization in the Italian Renaissance. It was Pico—Pico della Mirandola, whose spiritual strivings, said H.P.B., forced the distant Adepts to come into personal relations with him—who declared that the moral freedom of man is indeed his essential nature. The choice between good and evil, according to Pico, is the dynamic principle of human life, to which all else is subordinate. As a modern scholar has phrased it:

> For this is just Pico's underlying idea, that in good as in evil man is never a completed being, that he neither rests ever securely in good, nor is ever a hopeless prey to sin. The way to both lies ever open before him—and the decision is placed within his own power. An absolute termination of this process is inconceivable; for it would be equivalent to a denial of the specific nature of man. It lies in man's nature to find himself forever confronting the *problem* of good and evil, and to have to solve it independently and with his own powers. . . .
>
> The freedom of man consists in the uninterrupted creativity he exercises upon himself, which can at no point come to a complete cessation. Such a cessation is in a certain sense the lot of every other nature except man. . . . Mere natural intelligences, plants and animals, lead their lives within a narrowly limited circle and with a uniform and ever-repeated rhythm of existence. Their instinct impels them to follow certain paths, and within the channels of this instinct

> they move with unconscious security. But to man this security is denied. He must be forever seeking and choosing his own path: and this choice carries with it a perpetual danger. But this uncertainty, this perpetual peril of human existence—not in the physical, but in the moral and religious sense—at the same time constitutes for Pico man's real greatness. Without it he would not be what his destiny demands he should be.*

Observers and speculative philosophers may note the fact of the moral problem, but only initiates can describe its meaning for human life. And, while Pico might set the problem correctly for later generations, he could not, in his time, provide a scientific explanation of the many contradictions which confuse the aspirant to right action; to his grand philosophical postulate, he did not add the psychology of the soul.

The difficulties of this subject are at once apparent. Why, for example, if all men have a moral sense, do moral judgments vary to such wide extremes? What will explain the curious phenomenon of religious hypocrisy? the oscillations of the striver after perfection? the basis in principle of the agony of remorse?

If the true nature of man lies in his innate creativity and moral decision, why is so much of human thought devoted to justifying escape from creative action and evasion of decision? Every one of the dogmatic religious systems of the world is an attempt to reduce the moral life of man to the narrow certainty of outward practices. The inward logic of sacerdotalism affirms that Pico's doctrine of endless and unmitigated moral responsibility is an intolerable burden, that the purpose of "religion" is to relieve man of that burden. Scientific pessimism—as implied by popular materialism—is the same although more obscure escape from the challenge of moral life. Every doctrine which derives man's nature from some other source than himself is nothing more than an assurance that he need struggle no longer, that the requirement of moral decision may be set aside as either heretical or illusory.

These outward structures of rationalization may be studied in history. But what of their roots in human nature? There is a priest and a materialist in every man. The "complacent sinner" daily absolves himself while the materialist denies that there is wrong to do. And yet, in lucid moments, the sinner may glimpse the pattern of a higher life and the materialist feel some deep sense of moral obligation.

**Journal of the History of Ideas,* June, 1942.

To understand these things it is necessary to recognize the nature of the Manasic principle, its duality in incarnation, and the true field of human experience and evolution. "Man, made of thought, is eternally thinking." Thought is an activity which proceeds in states of consciousness, and these are the fields of human growth. As a being of thought, man is universal, but as a being engaged in particular thoughts, he is limited by the scope of his thinking. And because of his universal nature, he is constrained to render into the terms of completion or wholeness the range of his thinking in any given cycle of experience. "The upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached 'reality'; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya."

There is a fitness in this process. The state of Devachan is the *natural* fulfillment of man's periodic need of a sense of achievement and security. But the importation of devachanic finality into the waking world of choice and action is a denial of man's real nature. For the active, spiritual being, there is no final cessation; no more than the eternal, ceaseless motion of the Great Breath can come to rest will the Spirit in Man find a static conclusion to his evolutionary journey. That motion *is* the Man; he *is* a "breath," a self-moving unit in a universe of consciousness.

The paradox of good and evil consists in the fact that good is not "good" unless the man knows *why* it is so. Man must "create" his own moral universe and live in it. Any other course is a denial of his nature. He may for a time live in the borrowed structure of a church, accept some outside authority, and attain *in time* a feeling of moral security. But that period will come to an end, just as the devachanic attractions are finally exhausted, and the ego thrust out upon his own. Then he must face not simply the Karma of having cherished an illusion, but also, the Karma of self-deception. Devachan is an illusion, but no self-deception. It is a natural process. But devachanic states indulged in waking life are an infantile regression, an escape from the challenge of moral life.

The necessity for each man to construct his own moral universe explains also the strange power over other men of strong egos who lack philosophic breadth—the founders of sects, the leaders of nihilistic revolutions. Through the intensity of personal conviction, they create a partisan system of right and wrong. From

their will, this system obtains the half-truth of free creation. For its originator, it has far more of "truth" than the verbal repetitions of recollected wisdom. Sensing the measure of reality given to the system by its living expositor, multitudes are drawn in as followers by this similitude of truth.

A strong sense of feeling always creates its own moral reference-points of justification. A man who recovers from a fit of temper may recall, if he is reflective, the curious moral conviction which was associated with his anger. It is equally possible to enter into the state of feeling inhabited by a great revolutionary leader, to experience his passionate rejection of injustice and follow from his assumptions about the nature of man the sequence to his conclusions justifying bloody revolution. The feeling literally created his revolutionary "ethic," through the agency of the mind and its irrepressible tendency to establish a unified structure of thought.

The moral conceptions of man in the mass are today a hodge-podge of unintegrated impressions derived from traditional religion, a smattering of science, and varying degrees of personal reflection and evaluation. In such a period, men may easily become a prey to the sudden impact of a dominant personality whose own conceptions are vigorous and whose prejudices and limitations accord with the susceptibilities of the race-mind. More than ever, then, the need of the race is for self-knowledge, for that central conviction voiced by Pico, which establishes not a "system" of morality, but the nature of morality itself. The frequent characterization of our time as increasingly "authoritarian" is merely a symptom of this need of the individual to discover his own spiritual nature and begin to act accordingly. With the turn of the cycle, men must make the transition from reliance on outside authority to self-dependence in moral decision, or the reaction will be the more terrible in its consequences for the future. This is the cycle—or should be—of increasing self-reliance. That in this period an opposite development is proceeding on every hand is evidence of a serious lag in human evolution—an unwillingness on the part of the race to meet the requirement of the cycle. And, as in every cycle of transition, there will be a rush forward—the impetus of the vanguard—and a sucking backwash of failure to fill the abyss left by the advance. All cycles begin and end in this way.

The immediate prospects are gloomy enough, but how much darker must have seemed the prospects for free moral decision to an enlightened contemporary of Pico! Or, a century later, to one

who witnessed the burning of Bruno in an Italian square. No one, looking at the present scene, can measure the secret disillusionment with old dogmas, forms and systems which haunts millions of thoughtful men and women the world over. No one can predict the hour when new resolve to seek and to know will arise in the breasts of these disenchanted multitudes. There was a Pico to speak to the Renaissance, but an H.P.B. spoke to the twentieth century.

The "Rights" of Man

Q. What are the meaning and scope of the term "Universal Brotherhood?"

Eub.U.—I have heard of "righteous anger," of a "proper withdrawal of sympathy," and of "punishment for evil doers," but these seem to me untheosophic and opposed to Universal Brotherhood. The teachings of Jesus and of Buddha insist upon forgiveness and eternal sympathy. Hence it appears to me that, although the selfish may infringe upon my rights, I should at once forgive the offence, extending to them my sympathy for their spiritual loss and degradation. In insisting upon the opposite course, theosophists ignore the law of nature well known to occultists, that mental positions have effects in every direction, causing disturbances or creating harmony. Each punitive attitude assumed by me acts both on my brother and myself, producing in him a tendency to repeat the act condemned, and increasing in me whatever seeds of evil I may have. While, by my "righteous anger," what I call my rights are for the moment protected and declared, the real and interior effect is bad, and the results in this incarnation as in a succeeding life are painful. Each time I thus pass judgment upon and enforce sentence against my fellow man, I attract to myself from him certain well known and powerful influences that abide in that part of his nature which caused his fault, and thus my own faults and evil tendencies are strengthened. Buddha said, "Hate never ceases by hate." These "rights" we care so much about protecting are merely self-declared, and we own no rights but those which our Karma may accord to us.

—The Theosophical Forum, April, 1889

AMONG YOUTH-COMPANIONS

LIFE," Janice observed without relish, "can be somewhat discouraging at times." Martinez pulled his head out of the hood of his car and stopped tinkering long enough to say, "Very true, in a general way."

Janice watched him duck back into his beloved engine, and then took a stoll around to the other side of the car, where the afternoon sun was not quite so much in earnest. Scrambling up to sit on the fender, she again addressed her partially obscured companion: "In a particular way, too," she said.

Martinez gave one final tap with his wrench, and decided to desist. "What did you say?" he asked, as he closed down the hood and swung himself up on the fender opposite.

"I said, in particular, too," Janice repeated.

"Oh, yes, discouragement." He took in the seriousness of Janice's mood, but his voice was casual. "What seems to be the trouble?"

"Well, it's hard to say, specifically," Janice began. "But haven't you noticed the preponderance of gloom, lately? The light hearts and gay are few and far between. I never saw so many long faces, abstracted faces, worried faces, nervous faces, in all my life!"

"Come to think of it, there has been quite a siege of undue soberness in these parts. I suppose if I noticed it at all, I wrote it off as my own jaundiced view of things."

"That's the way I dismissed it for a while, too, and I'm sure that's part of it. But only a part, a symptom. We all seem to be drifting off on our own seas of despondency. It bothers me."

"I think it's right to be bothered," Martinez said, his eyes taking on a reflective look as he absently fingered his wrench.

He did not continue, and after a minute Janice spoke again.

"Of course," she remarked, "we don't know what's going on in each other's minds, but, as far as I can see, the outward effects are much the same. Whatever the problem is with the individual—and it would never be exactly alike in any two people—it appears to bring results in our social relations that are very nearly parallel. We are easily—and lengthily—irritated. We are quick to become impatient, to speak harshly, to look annoyed. We ride our worst personal habit-horses almost constantly, and feel supremely abused when it is pointed out to us that we should dismount oftener, for the sake of others."

"That's one way to tell a 'bad' habit, isn't it," Martinez put in, "—when it makes other people uncomfortable. Not physically uncomfortable, so much as disturbed, vaguely or directly."

"Yes," replied Janice, "and doesn't the greatest uneasiness come when it looks as if our friend cannot 'dismount' at will? No habit is as important as the *hold* it has on us. Sounds trite to say, but every so often we catch ourselves arguing as if the habit itself were the point! Our line of rationalization makes the most of the fact that for any personal indulgence you can mention, there are some people who can pursue it with more or less moral impunity, so to speak. And if So-and-so can do it, then I can, too, we say, conveniently overlooking the *other* fact that in his case it is a minor aberration with little or no serious psychic involvement. I speak for myself in all this, from my own observations, but it seems to me that the situation is more like an epidemic than a personal problem."

"I know what you mean," Martinez rejoined. "Just the other day I knocked apart a few rationalizations of my own by which I was persuading myself that one minor concession after another should be made to my stiff-necked perverseness and my poor battered self. I had a fine mollycoddling system going at a great rate!

"But your point about its being an epidemic reminds me of something. Do you remember that article—or talk, it was—of Mr. Judge's that told about mental and moral epidemics? 'Theosophy and Epidemics,' I think it was called. It was in the Magazine a year or so ago."

"Yes, I remember it."

"Well, Mr. Judge spoke of the mental microbes that cause sudden changes in the characters of men, and, sweeping over a mass of people, bring on disasters like the French Revolution, or, on a smaller scale, lynchings and race riots, labor strikes and crimes. Now, in a day of turmoil such as we are living through at present, when millions of people have had their roots torn up by the war and its attendant dislocations, there must be a tremendous stream of mental microbes generated. Arising from overturned lives, difficult circumstances, and the disappointment, tension and unease that are so generally felt in distasteful situations, these mind germs are of a nature to spread confusion and dissatisfaction wherever they go."

Janice nodded. "You more or less put into words the feeling I had, that we are all succumbing to a general influence—each in his own way—"

"—When we should be resisting it," Martinez finished for her.

"Exactly," agreed Janice. "If we saw our private turmoil as just our share of a larger cycle of unrest, I should think it would be easier to see the necessity for some conscious and direct action on the matter. We can drift around in our own whirlpools of doubt and dismay forever, so long as we think it is nobody's concern but our own. That is a queer notion for us to have, when, as students of Theosophy, we know that there is continual inter-action between all beings on inner planes. But still we have the notion."

"Continuing along the line of the mental and moral microbes for a minute," Martinez countered, "isn't it interesting what a different view of the Astral Light they give us? W.Q.J. was always doing that—coming to us in the language of our common thoughts and ideas, and connecting them, by metaphysical analogy, to the great ideas of theosophical science."

"Another of those highly illuminating analogies has to do with the Astral Light," Janice added. "Do you recall his statement that the universal distribution of the Astral Light as a fact in nature is *metaphysically* expressed as Universal Brotherhood and the spiritual identity of all souls? It's in the preface to Patanjali. We don't live for ourselves alone. We all live in the One Life, and nothing we feel or express but has come or goes through the Whole, affecting those near us and those far away, affecting *all* in some measure. There simply is no such thing as a private thought or a private emotion or a private act, in a universe of brotherhood! And when we act or feel or think as if there were, we are both shutting out the possibility of help from Life now, through mutual sympathy and tolerance for the living souls around us, *and* we are swelling the current of misery that will separate us still more, in the future, from all who could help us and whom we could help."

"Looks as if we need some particular application of universals in these private lives we think we're living," Martinez commented. "Let's wade to the shores of those seas of despondency you were talking about, and let them drown their own sorrows! It won't be as easy as this," he said, sliding off the fender, in high spirits, "but it will be worth a lot more when it's done!"

"It's a bargain, my friend," replied Janice, "and I think we'll be 'out' in no time when we realize how many others need to reach dry land, and some only waiting for the little encouragement we can give."

STUDIES IN THE "GLOSSARY"

VI

IN metaphysics, the gross physical body is called the Sthula Sariram. It *is considered by the Masters of Wisdom to be the most transitory, impermanent, and illusionary of the whole series of constituents in man. Not for a moment is it the same. Ever changing, in motion in every part, it is in fact never complete nor finished though tangible. The ancients clearly perceived this, for they elaborated a doctrine called* Nitya Pralaya,—the state of perpetual incessant dissolution (or change of atoms), disintegration of molecules, hence change of forms,—as opposed to *Nitya Sarga,* the state of constant creation or evolution. Nitya Pralaya is the constant and imperceptible changes undergone by the atoms which last as long as a Maha-Manvantara, a whole age of Brahmâ, which takes fifteen figures to sum up. A state of chronic change and dissolution, the stages of growth and decay. It is the duration of "Seven Eternities." There are four kinds of Pralayas, or states of changelessness. The Naimittika, when Brahmâ slumbers; the Prakritika, a partial Pralaya of anything during Manvantara; Atyantika, when man has identified himself with the One Absolute —a synonym of Nirvana; and Nitya, for physical things especially, as a state of profound and dreamless sleep.

As the human body is supposed to consist of 84,000 *dhatus* (organic cells with definite vital functions in them), the Indian king Asoka is said for this reason to have built 84,000 *dhatu-gopas* or Dagobas—sacred mounds or towers—in honor of every cell of the Buddha's body, each of which has now become a *dharmadhatu* or holy relic. The Dagobas are pyramidal-looking mounds scattered all over India and Buddhist countries, such as Ceylon, Burma, Central Asia, etc. They are of various sizes, and generally contain some small relics of Saints or those claimed to have belonged to Gautama, the Buddha. They are now built pyramid-like, but the primitive Dagobas were all shaped like towers with a cupola and several *tchhatra* (umbrellas) over them. Eitel states that the Chinese Dagobas have all from 7 to 14 *tchhatras* over them, a number which is symbolical of the human body.

The second constituent of man is the Astral Body, for which *there are many names. Here are a few:* Doppelganger in German, Perisprit in French, Kiver Shans in Chinese, Kuch-ha-guf or tzelem

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NOTE.—This study is correlated with Chapters V and VI of the *Ocean of Theosophy.*

in Hebrew, meaning an image or shadow. It is called the Pranamaya Kosha by the Vedantins, as it is the vehicle of *Prana,* life. It is the *eidolon* of the Greeks, the vital and *prototypal* body; the reflection of the man of flesh. But the best one of all is Linga Sharira, Sanskrit, meaning *the* "body," *i. e.,* the aerial symbol of the body. It is born *before* and dies or fades out with the disappearance of the last atom of the body. The *linga sharira* must not be confused with the *mayavi rupa* or "thought body"—the image created by the thought and will of an adept or sorcerer; for while the "astral form" or *linga sharira* is a real entity, the "thought body" is a temporary illusion created by the mind. A term used in Occultism in reference to the astral body is Plastic Soul. It is called "plastic" and also "Protean" Soul from its power of assuming any shape or form and moulding or modelling itself into or upon any image impressed in the astral light around it, or in the minds of the medium or of those present at séances for materialization.

It may be objected that the term Astral Body is not the right one for this purpose. But this term comes near to the real fact, since the substance of this form is derived from cosmic matter or star matter, roughly speaking. "The designation astral is ancient, and was used by some of the Neo-platonists, although it is claimed by some that the word was coined by the Martinists. Porphyry describes the celestial body which is always joined with the soul as 'immortal, luminous, and star-like.' The root of this word may be found, perhaps, in the Scythic *Aist-aer*—which means star, or the Assyrian *Istar,* which according to Bournouf has the same sense." (*Isis Unveiled.*)

The astral body is made of matter of very fine texture as compared with the visible body, and has a great tensile strength, so that it changes but little during a lifetime, while the physical alters every moment. The invisible region that surrounds our globe, as it does every other, is the Astral Light, corresponding as the second Principle of Kosmos (the third being Life, of which it is the vehicle), to the *Linga Sharira* or the Astral Double in man. It is a subtle Essence visible only to a clairvoyant eye, and the lowest but one (*viz.,* the earth), of the Seven Akasic or Kosmic Principles. Theosophists use the word Substance in a dual sense, qualifying it as perceptible and imperceptible; and making a distinction between material, psychic and spiritual substances, into *ideal* (*i. e.,* existing on higher planes) and real substance. Students are but too apt to confuse the Astral Light with Ether and with *Akasa.* Ether is a material agent, though hitherto undetected by any physical

apparatus; whereas Akasa is a distinctly spiritual agent, identical, in one sense, with the *Anima Mundi,* while the Astral Light is only the seventh and highest principle of the terrestrial atmosphere, as undetectable as Akasa and real Ether, because it is something quite on another plane. The seventh principle of the earth's atmosphere, as said, the Astral Light, is only the *second* on the Cosmic scale. *But it is not raw or crude matter. Having been through a vast period of evolution and undergone purifying processes of an incalculable number, its nature has been refined to a degree far beyond the gross physical elements we see and touch with the physical eye and hand.*

At the present time the model for the growing child in the womb is the astral body already perfect in shape before the child is born. At the time of conception, states the *Kabalah,* the Holy "sends a *d'yook-nah,* or the *phantom* of a shadow image" like the *face of a man.* It is designed and sculptured in the divine *tzelem, i. e.,* the shadow image of the Elohim. "Elohim created man in his (their) *tzelem*" or image, says *Genesis* (1:27). It is the *tzelem* that awaits the child and receives it at the moment of its conception, and this *tzelem* is our *linga sharira.*

The Astral Body will also explain the theory put forward by Gaffarillus, an Alchemist who lived in the middle of the seventeenth century and who is the first philosopher known to maintain that every natural object (*e. g.,* plants, living creatures, etc.), when burned, retained its form in its ashes and that it could be raised again from them. This claim was justified by the eminent chemist Du Chesne, and after him Kircher, Digby and Vallemont have assured themselves of the fact, by demonstrating that the astral forms of burned plants could be raised from their ashes. A receipt for raising such astral phantoms of flowers is given in a work of Oetinger, *Thoughts on the Birth and Generation of Things.*

In the ordinary man who has not been trained in practical occultism or who has not the faculty by birth, the astral body cannot go more than a few feet from the physical one. But one versed in the mysteries of esoteric teachings, or an adept, is endowed with the gift of projecting both his voice (*upasruti*) and astral image to any person whatsoever, regardless of distance. The *upasruti* may "reveal the secrets of the future," or may only inform the person it addresses of some prosaic fact of the present; yet it will still be an *upasruti*—the "double" or the echo of the voice of a living man or woman.

The Theosophical philosophy does not deny the facts proven in spiritualistic séances, but it gives an explanation of them wholly opposed to that of the spiritualists. In Spiritualism the word "materialization" signifies the objective appearance of the so-called "Spirits" of the dead, who reclothe themselves occasionally in matter; *i. e.,* they form for themselves out of the materials at hand, which are found in the atmosphere and the emanations of those present, a temporary body bearing the human likeness of the defunct as he appeared, when alive. Theosophists accept the phenomenon of "materialization"; but they reject the theory that it is produced by "Spirits," *i. e.,* the immortal principles of the disembodied persons. Theosophists hold that when the phenomenon is genuine—and it is a fact of rarer occurrence than is generally believed—it is produced by the *larvae,* the *eidola* or Kamalokic "ghosts" of the dead personalities. As Kamaloka is on the earth plane and differs from its degree of materiality only in the degree of its plane of consciousness, for which reason it is concealed from our normal sight, the occasional apparition of such shells is as natural as that of electric balls and other atmospheric phenomena. Electricity as a fluid, or atomic matter (for Theosophists hold with Maxwell that it *is* atomic), though invisible, is ever present in the air, and manifests under various shapes, but only when certain conditions are there to "materialize" the fluid, when it passes from its own on to our plane and makes itself objective. Similarly with the *eidola* of the dead. They are present, around us, but being on another plane do not see us any more than we see them. But whenever the strong desires of living men and the conditions furnished by the abnormal constitutions of mediums are combined together, these *eidola* are drawn—nay, *pulled* down from their plane on to ours and made objective. This is *Necromancy;* it does no good to the dead, and great harm to the living, in addition to the fact that it interferes with a law of nature. The occasional materialization of the "astral bodies" or *doubles* of living persons is quite another matter. These "astrals" are often mistaken for the apparitions of the dead, since, chameleon-like, our own "Elementaries," along with those of the disembodied and cosmic Elementals, will often assume the appearance of those images which are strongest in our thoughts. In short, at the so-called "materialization" séances it is those present and the medium, who *create* the peculiar likeness of the *apparitions.* Independent "apparitions" belong to another kind of psychic phenomena. Materializations are also called "form-manifestations" and "por-

trait statues." To call them materialized spirits is inadmissible, for they are not spirits but animated portrait-statues, indeed.

The author of Esoteric Buddhism—*which book ought to be consulted by all students of Theosophy, since it was made from suggestions given by some of the Adepts themselves—gave the name* Kama Rupa *to the fourth principle of man's constitution. The reason was that the word* Kama *in the Sanskrit language means "desire," and as the idea intended to be conveyed was that the fourth principle was the "body or mass of desires and passions," Mr. Sinnett added the Sanskrit word for body or form, which is* Rupa, *thus making the compound word* Kamarupa. As the *Eros* of Hesiod was degraded into Cupid by exoteric law, so is Kama a most mysterious and metaphysical subject. The earlier Vedic description of Kama alone gives the key-note of what he emblematizes. Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda,* "Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity," or *Manas* with pure *Atma-Buddhi.* There is no idea of *sexual* love in the conception. Kama is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane.

It was by the arising of desire in the unknown first cause, the one absolute existence, that the whole collection of worlds was manifested, and by means of the influence of desire in the now manifested world is the latter kept in existence. In the Atharva Veda, Kama is represented as the Supreme Deity and Creator. As the *Padma Purana* has it: "In order to produce this world, the Supreme Spirit emanated from the right side of his body, himself, as Brahmâ; then, in order to preserve the universe, he produced from the left side of his body Vishnu; and in order to destroy the world he produced from the middle of his body the eternal Shiva." The fact is, that all the three "persons" of the Trimurti are simply the three qualificative *gunas* or attributes of the universe of differentiated Spirit-Matter, self-formative, self-preserving and self-destroying, for purposes of regeneration and perfectibility. This is

the correct meaning; and it is shown in Brahmâ being made the personified embodiment of *Rajoguna,* the attribute or quality of activity, of desire for procreation, that desire owing to which the universe and everything in it is called into being.

This fourth principle is the balance principle of the whole seven. It stands in the middle, and from it the ways go up or down. Even a Buddha or a Jesus had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives. Born a simple mortal Gautama Buddha rose to Buddhaship through his own personal and unaided merit. A man—verily greater than any god! An epithet given to every Buddha is *Avaivartika*: literally, one who turns no more back; who goes straight to Nirvana. As to his being one of the true and undeniable SAVIOURS of the World, suffice it to say that the most rabid orthodox missionary, unless he is hopelessly insane, or has not the least regard even for historical truth, cannot find one smallest accusation against the life and personal character of Gautama, the "Buddha." His walk in life is from the beginning to the end, holy and divine. During the 45 years of his mission it is blameless and pure as that of a god —or as the latter should be. He is a perfect example of a divine, godly man. He reached Buddhaship—*i. e.,* complete enlightenment —entirely by his own merit and owing to his own individual exertions, no god being supposed to have any personal merit in the exercise of goodness and holiness. *On the other hand, the bad man life after life took unto himself low, selfish, wicked desires, thus debasing instead of purifying this principle.*

The desires and passions, therefore, have two aspects, the one being low and the other high. The low aspect is evil desire, lust, volition; the cleaving to existence; and is generally identified with *Mara,* the god of Temptation, the *Seducer* who tried to turn away Buddha from his PATH. The high aspect of desire is the procreative Force in nature in its abstract sense, the propeller to "creation" and procreation, whose creative energy brings all things into existence; the demiurge who made and animates the world.

When a man dies his astral body and principle of passion and desire leave the physical in company and coalesce. It is then that the term Kamarupa *may be applied, as* Kamarupa *is really made of astral body and* Kama *in conjunction.* Metaphysically, and in our esoteric philosophy, Kamarupa is the subjective form created through the mental and physical desires and thoughts in connection

with things of matter, by all sentient beings, a form which survives the death of their bodies.

The Kamarupa *spook is also the enemy of our civilization, which permits us to execute men for crimes committed and thus throw out into the ether the mass of passion and desire free from the weight of the body and liable at any moment to be attracted to any sensitive person.* There is a class of demons called *Yaksha* in Sanskrit, who, in popular Indian folk-lore, devour men. In esoteric science they are simply evil (elemental) influences, who in the sight of seers and clairvoyants descend on men, when open to the reception of such influences, like a fiery comet or a shooting star. The Astral Light, says Eliphas Levi, is the great Serpent and the Dragon from which radiates on Humanity every evil influence. This is so; but why not add that the Astral Light gives out nothing but what it has received; that it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics—moral, psychic and physical. Hence, the periodical outpourings of astral impurities on to the earth; periods of psychic crimes and iniquities, or of regular moral cataclysms.

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Sthula Sharira; Nitya Sarga; Nitya Pralaya; Dagoba; Mayavi Rupa; Kiver Shans; Kuch-ha-guf; Tzelem; Pranamaya Kosha; Linga Sharira; Plastic Soul; Astral Light; Substance; Ether; Yeheedah; Gaffarillus; Upasruti; Materialization; Kamadeva; Trimurti; Gautama; Avaivartika; Buddha; Kama; Mara; Eros; Uasar; Kamarupa; Yaksha; Astral Light; M'bul.

LAW AND THE LIVES

In every direction in the air about us are lives which are invisible to us. There is no vacant space—not one vacant point of space. All is life. All is being of some kind or another. We take in with every breath small lives invisible to us. All these lives are classes of beings which have their own laws—laws which pertain to their own actions and reactions in kind. But to understand our own natures, we must understand the laws which operate upon those planes of being of which we are a part and on which none of us is separate from the others. This immense knowledge is back of us and within us and to be regained.

—R. C.

ARGUMENTS ON REINCARNATION

VII: The Underlying Law

THREE great fundamental principles underlie the doctrine of reincarnation:

One absolute source of all things.
Absolute, unerring law.
Universal evolution.

The first and third have been explained heretofore. The question of *Law,* which is crucial, is now to be unfolded. Every effort of a living being is based upon the fact, developed by experience, that a certain act brings a dependable result. We do not say "unvarying" result, as yet—though that is really the case—because a large proportion of results in human life do not *seem* to follow an absolute law. Nevertheless, unless that principle were preponderantly and practically operative, there would be no human society today; in fact, no human, or even animal, life. We wish to introduce into the mind of the inquirer the possibility that given a *high enough* intelligence, the dependability of law is seen to approach absoluteness. Hence, that its apparent failures are merely due to ignorance and shortsightedness on the part of the beholder.

A strong logical indication of this lies in the fact that the further one gets away from purely personal human affairs, as in any branch of science, the more demonstrably rigid becomes the reign of law. Is it not clear, then, that given the right road to understanding, the confusions in human life would clear up, just as the seeming confusion in the operations of nature clears up, in the mind of one who studies it scientifically? It merely requires a deeper and more comprehensive science.

The description of law absolute, given by the ancients, is simply this: "An undeviating tendency in the Universe to restore equilibrium." This follows inevitably from the proposition of One source, which necessarily exists in a state of perpetual balance. Good in one direction, evil in another; light against darkness, dying universes against universes being born; pleasure here, pain there. Any action upsets equilibrium; if of a beneficent nature, it sets going outward-rolling waves of "good," which, ultimately rebounding to their source, bring back a like experience to that which was sent forth. Maleficent action, conversely.

Thus it is impossible for any center of action to escape the ultimate absorption, in either pleasure or pain, of the results of its own actions. But as nature is both infinite time and infinite space, the cycles are sometimes vast. A man may and does create good or evil causes in his lifetime for whose due recompense nature in that lifetime has no opportunity. It is at this point that the wisdom of the ancients splices logically and unbreakably with the strict scientific reasoning of today; it is from here, that, having shown the scientific logic of reincarnation, we turn over the leaf to expose the corollary *spiritual* reasoning, which is just the obverse side of the material—its opposite, but inseparable from it as the opposite poles of a magnet are inseparable.

"The Future Life"

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the resultant of the bodily powers? Why, then, is my soul more luminous when my bodily powers begin to fail?

The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale and it is history.

For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said a thousandth part of what is in me. When I go down to the grave I can say like many others, "I have finished my day's work," but I can not say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight. It opens on the dawn.

—Victor Hugo

ON THE LOOKOUT

Education on the Defensive

In recent years, American education has not lacked for critics, though at times it has seemed to lack for everything else. (See Theosophy xxxi, 40; xxxii, 86, 132, 142; and xxxiii, 31, 70, 110, 289.) Progressive education, specifically, has come in for its share of critical evaluation. Started as a reaction against old-time academic teaching, the new movement in education began with the vision of an independent thinker and great iconoclast, John Dewey, who evolved the doctrine of Pragmatism from the not-new principle that what is learned should be practised, and what is practised is learned (Theosophy xxvii, 328; xxix, 242). But observers have long since recognized that the reaction against reaction in education displays the familiar weakness of all "anti-movements" (Lookout, January, 1942), and that a constructive program to draw the best elements from both the old and the new systems is somewhat overdue. Summarizing the situation at present are two articles in the *Saturday Evening Post.*

The Case Against

William Owen, principal of the Consolidated School of Barrytown, Michigan, handled the case against progressive education (June 23). Mr. Owen, a schoolteacher for 18 years, describes himself as "a former blind follower of all the theories of progressive education," and "a contemporary believer in its original aims," which are: "freeing the pupil from regulations and fear of authority in the school-room; elimination of the dread of failure in classes; adjusting school curriculums to the mentality of the average student; grouping classes by age and social adjustments rather than by mental preparedness; permitting classes to advance at their own rates of progress."

Though the trend for several years has been away from progressive education, the system is not a failure, declares Mr. Owen, and some of its elements must be retained: "cooperation between teacher and pupil, the encouragement of voluntary effort on the part of the student, opportunity for original expression." The I. Q. test, "a great boon" to teachers, needs to be more clearly understood—its proper use is to compute the capacity for book learning, not basic intelligence. "An I. Q. test may measure ability, but it cannot measure the desire to accomplish."

"Somebody's Got To Be Boss"

Much of the "mystery" and "hocus-pocus" in education has been discarded, and rightfully so, Mr. Owen believes, for the student "should be allowed to understand the goal toward which each effort is slanted—objectives of courses and activities, reasons for rules and regulations and procedures." The "sensibly supervised student council," providing for some self-government in high schools, is to be commended. But—

> Now we are beginning to realize that it is more disastrous to have no authority than it was to have rigid dictatorial control. We've learned—the hard way—that somebody's got to be boss. . . . The progressive theory provided no means of dealing with insubordination. . . . Self-expression and complete freedom of the individual had been our aim.

The proposition of complete personal freedom, however, presupposes individual responsibility and the observance of immutable laws of human conduct. This forgotten, the teachers found that "the only trouble with the lovely theory [of progressive education] was the fact that it didn't work when applied to human nature." The "passive method" also demonstrated that "children, paradoxically, are not happy if they are allowed to behave exactly as they please."

"We Forgot"

The practice of promoting students whether their grades were satisfactory or not brought about "maximum confusion," Mr. Owen reports, with teachers sometimes finding, in a class of 40, about 40 different conditions of preparedness for the work of the class. Experience is dictating a revision of this practice. Mr. Owen remarks, with gentle irony, that "Of late, there is a growing feeling, almost a consensus, that students should be required to study, even if the vitalizing of that determination involves rules and regulations."

> We forgot [continues Mr. Owen] that at some point every child must learn tasks he may not voluntarily choose; that all our development as civilized people comes through training ourselves to endure certain restrictions and applications; that Christianity as a religion, and as the greatest single influence upon the development of humanity, is itself inhibitive, demanding control of most of the natural instincts of uncivilized man. . . .

Not forgotten, but yet to be learned, is the fact that Christianity's influence has been most potent in producing generations of moral

incompetents, whose ignorance of and disbelief in a science of ethics is matched only by their self-weakening, blind belief in an unlawful deity. The cosmic irresponsibility of their God becomes the pattern for human frailty, with associated effects in hypocrisy, materialism, and injustice. Is not the very "hocus-pocus" of academic education, which Mr. Owen applauds progressive educators for discarding, an echo of the Christian religious doctrine that man cannot understand God's rule or rules, and therefore should not expect to be consulted about the "curriculum" of his life?

"A Middle Road"

Mr. Owen modified the practices of progressive education:

> Today, I would not hesitate to use force to compel obedience and respect, should occasion demand it. I have found, however—contrary to some of the tenets of progressive education—that the experience of my years has given me an advantage over youths one-third my age, and, so far, I've managed to cope with them mainly through mental superiority. I have observed that the teacher who has no control over his students has neither their respect or their liking.

Human nature—a variable, not a constant, factor in education—is the point at which progressive theories break down, when they do break down, Mr. Owen declares.

> You can place the responsibility of self-motivation and self-control safely in the hands of a few youngsters possessing phenomenally mature moral instincts and blessed with the most scrupulous backgrounds of home training; but such students are in the minority. . . . Given teachers of unusual ability and students of ideal backgrounds and intelligence, progressive education can succeed.

Some control is necessary. The teacher must "personify the authority of law and knowledge." There is a middle road, for the teacher's discipline needs to be imposed only upon those who refuse to attempt self-discipline. "We common school-teachers," concludes Mr. Owen, "are turning back to borrow from methods incorporating authority and discipline, reaching for order and respect in our classrooms."

The Case For

The following week (June 30), the *Satevepost* presented the other side—an article by Sidney Hook, chairman of the department of philosophy at New York University, whose experiences, during 22 years of teaching, cover all levels of education from elementary school to adult-education centers. Dr. Hook reports:

> . . . whenever I have taught well, I have used progressive methods. Whenever I have failed in my teaching, I find that I have lapsed into conventional methods. And I have never had a discipline problem when I had an interested class.

Dr. Hook defines progressive education as "the application of scientific method to the processes of learning, and particularly of learning how to become an intelligent and responsible citizen of a democratic community. Its leading ideas were formulated in the writings of John Dewey, which are more often referred to than read." Continuing with a summary of Dewey's discoveries, Dr. Hook says:

> Interest is the hunger of the mind; it is the best sauce for learning. A properly aroused interest, related to the natural powers of the student, furnishes the sustaining drive in learning. This drive converts what would otherwise be reluctant drudgery into the voluntarily accepted necessary step to an understood goal. Teaching and learning, practiced this way, is not a kind of forced feeding in which the teacher, by coaxing or compulsion, stuffs the student with facts whose importance only the teacher can see. The mind has many more ways of protecting itself against forced intellectual feeding than the body has against forced physical feeding.

"Adventure in Education"

Progressive education aims to develop the self-discipline on which democracy depends. The evidence on this issue Dr. Hook derives from *Adventure in American Education* (Harper & Bros., N. Y.: 1942, 5 vols.), the history of an eight-year study of progressive education at the high-school level. The study followed 1475 pairs of students—each pair composed of one progressive and one non-progressive student—through college, and found that "the more experimental the [high] schools, the better work their graduates did, and the more they surpassed their paired controls."

The outcome of the experiment showed that "Even in relation to the kind of success at which conventional education aims, progressive education seems to give better results."

Democracy in Education

The experiments of Prof. Kurt Lewin at the University of Iowa Child Welfare Research Station provide Dr. Hook with more evidence for his case. Designed to measure the effect of "autocratic," "democratic" and "laissez-faire" social atmospheres on clubs of boys and girls, the test revealed:

The number of hostile remarks directed to each other among members of the "autocratic" group was thirty times as great as among members of the "democratic" group. The number of aggressive actions committed was twice as great in the first group as in the second. Under "laissez-faire" [in which the leader stood on the sideline] the situation was worst of all.

When the "democratic" leader left the room, work continued in full swing. When the "autocratic" leader [who dominated, but did not bully, his group, and represented strict, though friendly discipline] stepped out, work came to a halt.

. . . In the "democratic" group, children tried to shine by excelling in effort or quality of work. In the "autocratic" group, some children sought to find favor by instant obedience to the leader's order, acting like traditional teacher's pets. Others in the same group picked on certain individuals, made scapegoats of them and didn't stop until the scapegoats quit the group. No one was made a scapegoat in the "democratic" group.

Members of the "democratic" group . . . showed more respect for group property; more co-operativeness and yet more individuality; better craftsmanship; more "we-ness" in language habits. Children in the "laissez-faire" group manifested the most tension, and seemed to be the most bored.

Appropriate Conditions

"Evidence must be sought from other fields—from industry, politics, even war," Dr. Hook thinks. "But enough evidence has been garnered to justify the conclusion that the philosophy and practices of progressive education rest on a solid basis of fact." And whatever mistakes have been made, whatever improvement is needed, he believes that "The cure for progressive education is better progressive education."

The "appropriate material conditions" for progressive education, as Dr. Hook details them, are significant:

. . . small classes, variety of equipment, good teachers who have mastered progressive techniques, in-service training for teachers accustomed to the old methods, expanded personnel, freedom to adjust the curriculum to local needs. These are absolute prerequisites. In their absence, progressive education is a deception and a farce.

The final and hardest hurdle . . . is the fact that it is more expensive than conventional education.

No doubt many public school teachers would abandon their outmoded conventions—which are perpetuated, in no small measure, by over-crowded classes, under-paid workers and cheaply-trained personnel—were "appropriate material conditions" provided. But the *interest of the teacher* is the first prerequisite; his or her goodwill, genuine scholarship, and creative application must be enlisted before any "interest" can be stimulated in the pupils. Discipline problems are rare for the teacher whose students are able to observe consistent enthusiasm and conscientious preparation in the presentation of lessons. Psychologists may yet wake up to the fact that the teacher's attitude of mind is the real educative influence under any and all circumstances.

The Ideal Condition

The cases for and against progressive education prove nothing so clearly as that no ideology of instruction is a substitute for good teachers. They are the "ideal" condition. The "born" teacher has no *method* imposed or acquired—the instincts and intuitions of a natural educator are too subtle to permit of indoctrination; unselfish devotion to the lighting up of the child mind is learned only from within; and faith in the hope and promise of each soul is not appreciably widespread in our society, nor *demonstrably taught* by either "science" or "religion."

Himself unable to adhere to a concept of human immortality, Dewey has relied on the substitute immortality of society to provide the lasting values toward which education may be directed. The cohesive force of purpose and idealism, which establishes the human will in action and effectively coordinates the powers of man, Dewey has attempted to supply by making democracy the end and aim of education. This has weakened progressive education, for political or social systems are not ends in themselves, but, at best, the forms within which the highest ideals of men may be most freely pursued by the greatest number.

In all, the official unbelief in, or ignorance of, the possibilities of spiritual evolution is the most serious defect of our psychology of education. Materialism writes our textbooks, edits our histories, selects our poetry and literature, and popularizes our science. It speaks through our art and music, and is the master-key of political psychology and social influence. It mechanizes education and educates mechanics. The harvest is more materialism, and humanity, though finding it bitter fruit, continues—through mental inertia—to re-seed the crop.

"CLOCK & SONG OF OUR ANXIETY"

It is a Confucian maxim that a nation may be known by the music it practices. One obtrusive sign of the present cycle of unrest in America is the tremendous popularity, in certain social and age groups, of jazz music. An attempt to explain the psychological—and, to a degree, the philosophical—basis for this popularity is Arthur Steig's "Jazz, Clock & Song of Our Anxiety" (August *Politics*). Mr. Steig begins, "Jazz is our only functioning folk art—that is, our only art having a mass of skilled, intuitive practitioners and a mass audience." Probing into the nature of the jazz impulse, Mr. Steig finds an analogy in a common reaction: "A man helpless, waiting, will beat his fist evenly on the table in an unpremeditated effort to give order and a sense of security to his passive expectancy. Music which is dominated by an ineluctable rhythm—the music of certain primitive cultures, for example, and jazz—is the song of a similar dread feeling of impotence":

> Extreme consciousness of time is the burden of the man whose will operates only reactively. The unanswering world surrounds him, its bewitching constancy suspect, hostile and unpredictable. He cannot alter the terrible significance of time, but he can alter, at least temporarily, the sensations it produces in him. He can alleviate the pain of waiting by creating a known expectation in time. *The measured beat—the precisely repeated sounding of the drum—creates a predictable future, gives time an abstract order and an imagined benevolence.*
>
> The heavy, tense measure that dominates jazz is produced by a culture in which the terror of time is a major element of experience. . . . Perhaps jazz syncopation is a means for . . . giving the too-empty rhythm the ornament of an uncertainty that is nearer to the rhythm of living. Perhaps it has the purpose, too, of producing terror: momentarily suspending the promised securing beat creates the titillation of a certainly undangerous danger.

"THE FRANKENSTEIN KINDERGARTEN"

"This music—the exasperating counterplay of rhythm and melody, rule and feeling—is an exact, abstract expression of the anxiety of everyday life," Mr. Steig continues. It reflects the "unyieldingness of the world and the terror of its inhabitants," and is the voice of "their religious and garish dreams."

> *Jazz is the intense, purified expression of a conflict which is always felt but never "known"—never lived out directly.* By giving aesthetic organization to the anxiety that we all feel it redeems the anxiety—providing a social avenue for its energy, and the saving sense of control and communion. . . . [The players and the dancers are]

assuaging the routine terror of everyday life by giving it clock and song.

Because [jazz] has no faith it cannot, like flamenco or the spiritual, dream or pray, or, like classical music, make statements. Passive and passionate, it makes satanic counter-cries. Its difference from all other musical forms—impulse sprung from the fantastic combination of terror and sophistication—is derived from a unique social ground, the Frankenstein kindergarten that is 20th century America.

* * *

American Negroes were the inventors of jazz and are its most accomplished creators, for two reasons: (1) Having been denied equal participation in a bourgeois society, they are the least bourgeois and hence the least divorced from life and feeling. And (2) because they suffer most intensely the spiritual disenfranchisement by our world that is part of the normal experience of us all, they feel most sharply the conflict that is the wellspring of jazz music.

Where Was His "Soul"?

Time for July 23rd reported the revival, after four-and-a-half minutes of "death," of a Russian private, who had succumbed to shock following an acute hemorrhage. Treatment applied by Dr. Vladimir Negovski, eminent Moscow surgeon, was a "forcible blood injection." This restored the pulse and, three minutes later, Private Cherepanov was breathing. After an hour he had regained consciousness and he is now "hale and hearty," a grade A exhibit of Soviet medical skill. According to an American journal on Soviet medicine, there have been 51 such revivals among Red Army wounded, of whom 12 finally survived.

A *Time* reader, impressed by the account, wrote the following questions (*Time,* Aug. 27):

What happened to the soldier's soul after his heart stopped? What happened when the doctor forced it to start beating again? Did the soul, when the heart stopped, depart on its long journey, or does the soul "stay around" for a while after what we call "death," to make sure that the body has really died and is no longer a fit habitation for a living soul? . . . Where was Private Cherepanov in the period in which his heart did not beat?

"Real Death"

The letter ends, "Can these questions be answered?" and gains the laconic editorial response, "Not by Time." But there *are* answers, despite *Time's* plea of ignorance, and they are to be found in the Theosophical teaching on the complex processes of death. First of

all, the Russian specialist was wrong in considering that the death of Private Cherepanov had occurred "with the last agonal breath." This is intimated as a possibility in a *Time* note stating that "medical men have never accurately defined death." According to Theosophy,

> . . . in the case of what physiologists would call "real death," but which is not actually so, the astral body has withdrawn; perhaps local decomposition has set in. How shall the man be brought to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter. . . . If death is absolute; if the organs have not only ceased to act, but have lost the susceptibility of renewed action, then the whole universe would have to be thrown into chaos to resuscitate the corpse—a miracle would be demanded. . . . the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition; he is not dead when buried, nor afterward, until a certain point is reached. That point is, *when the vital organs have become so decomposed, that if reanimated, they could not perform their customary functions.* . . . Until that point is reached, the astral body may be caused, without miracle, to reenter its former tabernacle, either by an effort of its own will, or under the resistless impulse of the will of one who knows the potencies of nature and how to direct them. The spark is not extinguished, but only latent—latent as the fire in the flint, or the heat in the cold iron. (*Isis Unveiled,* I, 483-84.)

So, Private Cherepanov was never really "dead." But what was "he," the ego-soul, doing during the moments of apparent death? Wm. Q. Judge deals with this question in the *Ocean of Theosophy*. He says that "when the frame is cold . . . all the forces of the body and mind rush through the brain, and by a series of pictures the whole life just ended is imprinted indelibly on the inner man." Though every indication leads the physician to pronounce for death, "the real man is busy in the brain, and not until his work there is ended is the person gone." (Pp. 99-100.) The Russian soldier, however, had barely stopped breathing, and was restored long before the body became cold, so that it seems reasonable to suggest that only the beginnings of this transition could have taken place during the brief moments that his heart stopped beating. Further, as he was doubtless a young man, unnaturally brought close to death before his time, the inner psychic principles of his constitution would resist the separation heralded by stoppage of pulse and breath. More than likely, the ego had simply withdrawn to a "waiting" state, pending the outer and inner changes which would precipitate the intermediate process.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

GENERAL REGISTRAR, UNITED LODGE OF THEOSOPHISTS,
Theosophy Hall, 33rd and Grand Ave., Los Angeles (7), Calif.

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